

Surah 59 Surah Hashar

THE EXILE

THE LINK BETWEEN SURAH HASHAR AND SURAH MUJAADALAH

Surah Mujaadalah censured the worst of the Munaafiqeen, whereas *Surah Hashar* deals with those Munaafiqeen who were not so intractable.

A SUMMARY OF THE SURAH

- * An assertion of Towheed.
- * Warnings about the consequences of hypocrisy to be faced in this world.
- * The distribution of the booty that is captured without a fight.
- * Reproaching the Munaafiqeen.
- * Towheed is repeated with proofs to substantiate it.

وَرَكْعَةُ الْخَيْرِ يَوْمَ الرَّبْعِ وَالْخَيْرِ يَوْمَ الْخَمِيسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ①

1. Whatever (Everything that) is in the heavens and whatever is on earth (even though many things appear to be non-living to man) glorifies (celebrates the pureness of) Allaah . He is the Mighty, the Wise.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ
مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ
بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ②

وَقَفَّ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

2. It was He who removed (expelled) the Kuffaar from among the People of the Book (the Jewish Banu Nadheer tribe) from their homes (in Madinah) for the first exile (when they attempted to assassinate Rasulullaah ﷺ. After being banished from Madinah, they proceeded to live in Khaybar). You (Muslims) never thought that they (the Jews) would emerge (from their fortresses to surrender) and they thought that their fortresses would save them from Allaah, but Allaah's grasp came to them from where they never expected. (Being well-equipped and wealthy, the Jews did not expect that they would be defeated by the Muslims who were not as wealthy or as well-equipped as them.) Allaah cast terror (for the Muslims) into their hearts (the hearts of the Jews) and (when they prepared to leave Madinah,) they uprooted (took down) their homes with their own hands (to take with them as much as they could carry) and with the hands of the Mu'mineen (who assisted them to leave). So take heed, O people with insight! (Keep in mind that those who oppose Allaah and Rasulullaah ﷺ are humiliated even in this world.)

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ③

3. If Allaah had not decreed the exile for them, He would certainly have punished them in this world (by having them executed). And in the Akhirah, theirs shall be the punishment of the Fire (of Jahannam which will not be reduced).

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ④

4. This (punishment in both worlds) is (deserved) because they (openly) opposed Allaah and His

Rasool ﷺ. Whoever opposes Allaah and His Rasool ﷺ, then (he should know that) verily Allaah punishes very severely.

مَا قَطَعْتُمْ مِنْ لَيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ⑤

5. (Referring to the date plantations of the Banu Nadheer that the Muslims destroyed to break the morale of the Jews so that they may surrender, Allaah says,) **Every date palm that you (Muslims) cut (and burnt) or left standing on its roots was by Allaah's permission and to humiliate the sinners. (It was done by Allaah's command and not merely to destroy property.)**

وَمَا آفَاءُ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑥

6. You (Muslims) neither ran your horses nor your camels for the booty (wealth) that Allaah gave to His Rasool ﷺ. (You won the battle without much travelling and without a fight.) (It is the practice of Allaah that) Allaah grants His Rasool authority over whoever He pleases (even without a fight). Allaah has power over everything.

وَمَا آفَاءُ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ
كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ⑦

7. The booty (wealth) that Allaah granted His Rasool ﷺ (without a battle being fought) from the people of the villages is for Allaah (to be distributed as Allaah pleases), for the (needs of the) Rasool ﷺ, for the relatives (of Rasulullaah ﷺ), for the orphans, for the poor and for the travellers so that this wealth may not remain as horded riches with the wealthy among you. (By distributing it in this manner, the wealth is circulated among people so that all may benefit). Hold fast to what (commands) the Rasool ﷺ gives you and refrain from what (actions) He prevents you (because whatever he instructs you is from Allaah). Fear (disobeying) Allaah, for Allaah punishes very severely.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصَرُونَ
لِللَّهِ وَرَسُولِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ⑧

8. (A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace (bounty) and pleasure and assist Allaah and His Rasool ﷺ. These are the ones who are true (in their claim to Imaan).

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

9. (Part of this booty is also for) Those (the Ansaar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. They (the Ansaar) love those who migrate to them (the Muhaajireen) and find no want (jealousy or envy) in their hearts for what they (the Muhaajireen) are given. They (the Ansaar) prefer (others) above themselves (they prefer to give to others) even though they are themselves in need (of the things they give). (Like the Ansaar.) Those who are saved (protected) from the miserliness (and greed) of the soul are really the successful ones (who will attain salvation).

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

10. Those who come after them (after the Muhaajireen and Ansaar ought to) say, "O our Rabb! Forgive us and our brothers (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) who passed before us with Imaan. And do not place any impurity (ill will) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

11. Have you not seen the hypocrites who say to their Kuffaar brothers of the People of the Book (the Jews of the Banu Nadheer tribe), "If you are exiled, we shall definitely leave (Madinah) with you (to express our solidarity) and we shall never obey the word of anyone concerning you (we shall not obey anyone who tells us to expel or kill you). We shall also certainly assist you if you are fought (we shall assist you if the Muslims attack you)." Allaah testifies (bears witness) that they are certainly liars.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

12. If they (the Jews) are exiled, they (the Munaafiqeen) will not leave (Madinah) with them and if they (the Jews) are engaged in battle (against the Muslims), they (the Munaafiqeen) will not assist them (as they had promised). Even if they (the Munaafiqeen) have to (are forced to) assist them, they will (very soon) surely turn their backs (and flee from the battlefield as they always do) after which they (the Jews) will not have any assistance (any where).

لَا تَنْتُمْرِشُوا رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكِ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

13. Without doubt the fear that they (the Munaafiqeen) have in their hearts for you (Muslims) is more than the fear they have for Allaah. This is because they are a nation that has no understanding. (They fail to realise Allaah's power and therefore fear for people more than they fear Allaah).

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ حُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّى ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٣﴾

14. Their combined forces (of the Jews) will fight you (Muslims) only from fortified strongholds (fortresses) or from behind walls (of a fortified city because they fear fighting you in the open. This is exactly what happened when the Muslims marched to fight the Jews in Khaybar). (Although they will combine to fight you Muslims.) The rivalry amongst them is intense (fierce). You think that they are united (as they stand against you) whereas their hearts are divided (their unity is superficial and nothing to be feared). This (division between them) has occurred because they are a nation that has no (wisdom) knowledge (of the true Deen to unite upon).

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤﴾

15. Their example (situation) is like those (Jews of the Banu Qaynuqa tribe who lived) shortly before them who tasted the consequence of their doing (for breaking their treaty with the Muslims and were exiled to a place called Adhra'at). Theirs shall be a painful punishment.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿١٥﴾

16. (Their example is) Like the example of Shaytaan when he says to man, “Commit kufr.” (become disbelievers) So when man commits kufr (and has to suffer punishment either in this world or in the Akhirah), Shaytaan says, “I have nothing to do with you. (You cannot blame me because I did not force you.) Indeed I fear (the punishment of) Allaah, the Rabb of the universe.”

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاُ الظَّالِمِينَ ﴿١٦﴾

17. The plight (end) of the two (Shaytaan and the one whom he misleads) is that both shall suffer in the Fire (of Jahannam) forever. This is the punishment of the oppressors (sinners).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّ مَتَّ لِعَدَّتْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٧﴾

18. O you who have Imaan! Fear Allaah and let every soul see (consider) what (good deeds) it has sent ahead for tomorrow (to be rewarded on the Day of Qiyaamah). Fear (the punishment of) Allaah (by fulfilling his commands and refraining from sin)! Indeed Allaah is Informed of what you do. (Hence adopt the way of piety and guard against sins).

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

19. (O Muslims!) Do not become like those who forgot (neglected to fulfil the commands of) Allaah after which He made them forget themselves. (This caused them to eventually neglect their duties, leading them to commit sins that will destroy them in the Aakhirah). Those are the sinners (the heedless and disobedient ones).

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

20. The people of the Fire (Jahannam) and the people of Jannah cannot be equal. Only the people of Jannah are successful.

لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

21. If We have to reveal this Qur'aan to (on to) a mountain (and grant it understanding of the Qur'aan without the barrier of carnal desires), you will see it humble itself and shatter (split) out of fear for Allaah. These are examples that We relate to people so that they reflect (about their personal conditions).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

22. He is Allaah, there is no Ilaah but He. He is the Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

23. He is Allaah besides Whom there is no Ilaah. He is the Sovereign, the Most Pure, the Giver of peace (safety), the Giver of security (shelter), the Vigilant, the Mighty, the Overpowering, the Glorious. He is Pure from whatever (partners) they (the Mushrikeen) ascribe to Him. (None can compare with His being, attributes or actions.)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

24. He is Allaah, the Creator, the Perfect Maker, the Fashioner Who has the most beautiful names (of supreme beauty and perfection). Whatever is in the heavens and the earth glorifies Him. He is the Mighty (with absolute power), the Wise (with absolute knowledge and wisdom).